

# Philippians 3:2-11

1. **Christ**-centered self-identity (1:8, 18, 19-21; 2:1-11)
2. **Suffering** due to Christ-centered life (1:12-14; 24-26; 27-30; 2:14-18)
3. **Eschatology** results in rewards (1:6, 10, 28; 2:9-11; 2:16)

## Outline

- Christ
  - 3:2-7 - The contrast: self-centered self-identity
  - 3:7-11 - The correct perspective: Christ-centered self-identity
- Suffering
  - 3:12-17 - The correct perspective: Pressing on, straining toward, mature for Christ's purpose for us
  - 3:17-19 - The contrast: Mind on earthly things, enemies of a self-identity with Christ (cross = suffering)
- Eschatology
  - 3:19 - The contrast: Destiny is destruction
  - 3:20-4:1 - The correct perspective: **Await a Savior** with power to bring everything under his control and glorify our earthly bodies

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**Philippians 3:2** - "Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh."

991 [e]	3588 [e]	2965 [e]	991 [e]	3588 [e]	2556 [e]	2040 [e]	991 [e]	3588 [e]	2699 [e]				
Blepete	tous	kynas	blepete	tous	kakous	ergatas	blepete	tēn	katatomēn				
2	ΒΛΕΠΕΤΕ	ΤΟΥΣ	ΚΥΝΑΣ	;	ΒΛΕΠΕΤΕ	ΤΟΥΣ	ΚΑΚΟΥΣ	ΕΡΓΑΤΑΣ	;	ΒΛΕΠΕΤΕ	ΤΗΝ	ΚΑΤΑΤΟΜΗΝ	.
beware of	the	dogs	beware of	the	evil	workers	beware of	the	false	circumcision			
V-PMA-2P	Art-AMP	N-AMP	V-PMA-2P	Art-AMP	Adj-AMP	N-AMP	V-PMA-2P	Art-AFS	N-AFS				

- Paul is speaking a second time for the Philippians "safety" (3:1)
- Paul provides a three-pronged warning using the same imperative "beware of" (βλεπετε, **blepete**) three times in a row.
- Look out for the dogs!  
Look out for the evil workers!  
Look out for the mutilation!
- This seems odd coming in the verse right after being told, "Rejoice in the Lord!", but when provided as a contrast it makes sense.
- Jewish legalism wanted people of God to rejoice in the rituals of the Mosaic covenant, but Paul is saying the people of God rejoice in the Lord.
- Paul came against the Judaizers in:
  - Galatians 5:12
  - 2 Corinthians 11:13-15
- (Two possible others opposition groups are hardly worth mentioning:
  - Gentile converts to Christianity who had been pulled in to join the Judaizers
  - Jewish gnostics who had special spiritual insight and powers)
- Paul is aggressively taking Jewish terms and using these points of Jewish pride against the Judaizers.
  - Dogs - "Look out for the dogs" - dogs were the low life of animals and survived as scavengers. They were detested by Greeks and Romans. Jews referred to Gentiles as "dogs" in a derogatory sense. Dogs were unclean. But, here Paul warns the believing Gentiles to beware of the unclean "dogs" of Judaism.
  - Evil doers - "Look out for the evil doers" - **kakos** means "evil, bad, wrong; injury".  
**kakos: bad, evil**
    - **Original Word:** ΚΑΚΟΣ, ἡ, ὄν
    - **Part of Speech:** Adjective

- **Transliteration:** kakos
- **Phonetic Spelling:** (kak-os')
- **Short Definition:** bad, evil
- **Definition:** bad, evil, in the widest sense.
- **2556** *kakós* (an adjective, and the root of [2549](#) /*kakía*, "inner malice") – properly, inwardly *foul, rotten (poisoned)*; (figuratively) inner *malice* flowing out of a *morally-rotten* character (= the "rot is already in the wood").
- [[2556](#) /*kakós* is often a pronominal adjective (i.e. used as a substantive) meaning, "wickedness, inner evil."]
- In Psalms 5:5; 6:8; 13:4; 35:12; 52:4;58:2, 5; and more, the workers of iniquity are those who oppose or disregard God’s Law. Here the workers of evil or iniquity are those who oppose God’s righteousness through Christ and instead hold to the Old Covenant of pursuing God through works.
- Mutilation - Look out for the mutilation -
  - The Greek word for circumcision is *peritome* which means “to cut around
  - The Greek word used here is *katatome* which means “cutting to pieces” or, mutilation.
  - Paul says “we are the circumcision”, but they are the mutilation. We by the Spirit of God; they by the flesh.
  - Galatians 5:12 used the term castrate
  - Cutting the flesh like the pagan priests did (1 Kings 18:28) was forbidden in Leviticus 21:5. And, those who did could not serve as a priest.

**Philippians 3:3** - “For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—”

1473 [e]	1063 [e]	1510 [e]	3588 [e]	4061 [e]	3588 [e]	4151 [e]	2316 [e]	3000 [e]	2532 [e]	2744 [e]	1722 [e]	5547 [e]	2424 [e]
<i>hēmeis</i>	<i>gar</i>	<i>esmen</i>	<i>hē</i>	<i>peritomē</i>	<i>hoi</i>	<i>Pneumati</i>	<i>Theou</i>	<i>latreuontes</i>	<i>kai</i>	<i>kauchōmenoi</i>	<i>en</i>	<i>Christō</i>	<i>Iēsou</i>
3 ἡμεῖς	γάρ	ἐσμεν	ἡ	περιτομή	, οἱ	Πνεύματι	Θεοῦ	λατρεύοντες	καὶ	καυχώμενοι	ἐν	Χριστῷ	Ἰησοῦ ,
we	indeed	are	the	circumcision	those	in [the] Spirit	of God	worshiping	and	glorying	in	Christ	Jesus
PPro-N1P	Conj	V-PIA-1P	Art-NFS	N-NFS	Art-NMP	N-DNS	N-GMS	V-PPA-NMP	Conj	V-PPM/P-NMP	Prep	N-DMS	N-DMS

2532 [e]	3756 [e]	1722 [e]	4561 [e]	3982 [e]
<i>kai</i>	<i>ouk</i>	<i>en</i>	<i>sarki</i>	<i>pepoithotes</i>
καὶ	οὐκ	ἐν	σαρκὶ	πεποιθότες ,
and	not	in	[the] flesh	trusting
Conj	Adv	Prep	N-DFS	V-RPA-NMP

- “We” is used by Paul to include the people of God (Jews and Gentiles) who have believed in Christ. Paul uses “we” when talking about salvation. Often switching from “I” or “you” in the discussion. See: 1 Thess. 1:9-10; Gal. 4:5; Rom. 8:15
- There are not Jews and Gentiles in Paul’s theology, but the people of God. The church is NOT the second Israel in Paul’s mind.
- “Minister” is the word *latpeuontes* (which can be translated “worship”) but is directly connected to temple service. For example *latpeia* means “the temple cultus” as in Romans 9:4 and 12:1

**Philippians 3:4** - “though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more:”

2539 [e]	1473 [e]	2192 [e]	4006 [e]	2532 [e]	1722 [e]	4561 [e]	1487 [e]	5100 [e]	1380 [e]	243 [e]	3982 [e]	1722 [e]	4561 [e]	1473 [e]			
kaiper	egō	echōn	pepoithēsīn	kai	en	sarki	Ei	tis	dokei	allos	pepoithenai	en	sarki	egō			
4	καίπερ	ἐγὼ	ἔχων	πεποιθήσιν	καὶ	ἐν	σαρκί	·	Εἷ	τις	δοκεῖ	ἄλλος	πεποιθέναι	ἐν	σαρκί	·	ἐγὼ
	Though	I	have	confidence	even	in	[the] flesh	if	any	thinks	other	to trust	in	[the] flesh	I		
	Conj	PPro-N1S	V-PPA-NMS	N-AFS	Conj	Prep	N-DFS	Conj	IPro-NMS	V-PIA-3S	Adj-NMS	V-RNA	Prep	N-DFS	PPro-N1S		

3123 [e]  
mallon  
μᾶλλον :  
[have] more  
Adv

**Philippians 3:5** - “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee;”

## Romans 5:10:

Below is Romans 5:10 to focus on the word “evil” or “worthless at the end of the verse:

3588 [e]	1063 [e]	3956 [e]	1473 [e]	5319 [e]	1163 [e]	1715 [e]	3588 [e]	968 [e]	3588 [e]	5547 [e]	2443 [e]	2865 [e]				
tous	gar	pantas	hēmas	phanerōthēnai	dei	emprosthen	tou	bēmatos	tou	Christou	hina	komisētai				
10	τοὺς	γὰρ	πάντας	ἡμᾶς	·	φανερωθῆναι	δεῖ	·	ἔμπροσθεν	τοῦ	βήματος	τοῦ	Χριστοῦ	·	ἵνα	κομισῆται
	-	indeed	all	we	·	be revealed	must	·	before	the	judgment seat	-	of Christ	·	that	might receive
	Art-AMP	Conj	Adj-AMP	PPro-A1P	V-ANP	V-PIA-3S	Prep	Art-GNS	N-GNS	Art-GMS	N-GMS	Conj	V-ASM-3S			

1538 [e]	3588 [e]	1223 [e]	3588 [e]	4983 [e]	4314 [e]	3739 [e]	4238 [e]	1535 [e]	18 [e]	1535 [e]	5337 [e]			
hekastos	ta	dia	tu	sōmatos	pros	ha	epraxen	eite	agathon	eite	phaulon			
ἕκαστος	τὰ	διὰ	τοῦ	σώματος	·	πρὸς	ἃ	ἔπραξεν	·	εἴτε	ἀγαθὸν	εἴτε	φαῦλον	·
each	the things [done]	through	the	body	·	according to	what	he did	·	whether	good	or	evil	
Adj-NMS	Art-ANP	Prep	Art-GNS	N-GNS	Prep	RelPro-ANP	V-AIA-3S	Conj	Adj-ANS	Conj	Adj-ANS			

Phaulon - “evil” - **phaulos: worthless, bad**

Original Word: φαῦλος, η, ον

Part of Speech: Adjective

Transliteration: phaulos

Phonetic Spelling: (fow'-los)

Short Definition: worthless, wicked, base

Definition: worthless, wicked, base.

Translated in NASB: “bad” 3x and “evil” 3x

## STRONGS NT 5337: φαῦλος

φαῦλος, φαῦλη, φαῦλον (akin to German faul and flau), easy, slight, ordinary, mean, worthless, of no account; ethically, bad, wicked, base (Theognis, (?), Euripides, Xenophon, Plato, Plutarch): [James 3:16](#); φαῦλον τί λέγειν [περί τίνος](#), [Titus 2:8](#); φαῦλα πράσσειν (R. V. to do ill), [John 3:20](#); τά φαῦλα πράσσειν opposed to τά ἀγαθὰ ποιεῖν, [John 5:29](#); φαῦλον (opposed to ἀγαθὸν πράσσειν, [Romans 9:11](#) L T Tr WH; [2 Corinthians 5:10](#) T Tr text WH. (See Trench, Synonyms, § lxxxiv.)

